



BOSTON RECORDER.  
WEDNESDAY, NOV. 29, 1843.

## THANKSGIVING.

The summer is ended—the harvest is past—the fruits of the earth are gathered in—the garners of the husbandman are full—and in accordance with the invariable custom of the good people of New England, our rulers have called upon us once more to unite in the high and glorious festival of THANKSGIVING: a festival to which all ranks and orders of people—the low and poor no less than the high and rich—have been accustomed to look forward with delight; in which parents and children and children's children mingle together their unostentatious joy and gratitude; and which is in its nature and associations calls forth all those happy feelings which adorn our nature, and spread abroad their kindly influences upon society.

"And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all, the goodness which the Lord had done to Israel. And Jethro took burnt offerings and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God."

According to this scriptural model should our Thanksgiving be observed. A retrospect of the divine goodness, and of signal deliverances particularly; corresponding joy, acknowledgments, and gratitude to the Giver of all good, for the innumerable blessings received at his hands; and, to crown the whole, a convivial feasting before God—is the natural and scriptural order of a Thanksgiving festival.

And what has the Lord done for us? that we should "rejoice for all his goodness"? Or, is it rather he asked, what has he not done for a wise, benevolent, and provident Father could have done to call forth the Thanksgiving and Praise of grateful children?

We continue to enjoy that admirable Constitution of government by which, under Providence, civil and religious rights have hitherto been saved from shipwreck.

The inestimable blessing of Health has been vouchsafed to us, while in other portions of our country, thousands have fallen by the pestilence that walketh in darkness.

The seasons have been propitious; the earth has yielded her wonted supplies; the pastures have been clothed with docks, and the valleys covered over with corn."

There is Peace within our borders. He who 'maketh wars to cease unto the end of the earth,' has not allowed a foreign enemy to invade us; and although party spirit, that Apollo of popular governments, has aroused the worst passions of men, the controlling mercy of the God of Peace has not suffered those passions to rise so high as to burst the bonds of society, nor permitted them to rage in civil war and discord.

Our literary institutions are preserved to us, and all the means of instruction which we so richly enjoy, are still cherished and supported with unabated solicitude. Our colleges, and academies, and common schools, and Sunday schools, yet live in the best affection of the people, and constitute our strongest hope that our sons may be as plants grown up in their youth; and that our daughters may be as cornerstones polished after the similitude of the

But we cannot so much as mention the source of our happiness and the grounds of our thankfulness. The adventures and toils of the merchant, the mechanic, the mariner, and the laborer, have been amply rewarded with returns of things necessary for comfortable existence. Indeed, all the paths of the Lord have dropped fatness. He has crowned the year with his loving-kindness. Were we to rise with the morning sun, and travel on its rays round the globe, we should not find a nation so distinguished by its blessings as our own.

The blessing which claims our heartiest thanksgiving, and our highest notes of praise, is the CHRISTIAN RELIGION, with which, notwithstanding our past impiety and our continual ingratitude, we are still indulged. This chiefest of all the blessings of God, though contemned and hated by many, though slighted and neglected by others, though so often abused and perverted even by its professors and friends, is, through the abounding mercy of the Most High, still continued among us. Its Sabbath remain unstricken from our calendar; its ordinances are still upheld; and it still proffers to us its treasures of wisdom, strength and comfort for this life, and opens to us the gates of the New Jerusalem above, the city of the Living God.

Though in some of these blessings we rejoice with trembling, yet in all we may rejoice and give thanks. Though the arts of the demagogue may cloud the political horizon, and the wiles of Satan threaten the order, the purity, and the peace of the church—yet, through faith in God, these shall be like the morning cloud and the dewy day; for the Lord God Omnipotent reigneth.

## AMHERST COLLEGE.

We have received the Catalogue of this Institution for the current year. The number of undergraduates is as follows: seniors, 30; juniors, 33; sophomores, 29; freshmen, 32; total, 124. This is a smaller number of students than we remember to have seen upon any preceding Catalogue of this College, since 1827. We are sorry that it should be thus. The college was founded by men of prayer, and of strong faith. It has always been the duty of all who have similar means of forming a judgment for themselves. Those who are entrusted with the management of the funds and the agencies of our benevolent associations ought to know that a vigilant eye is on them, and that they are to be held to a strict account of their stewardship, lest like an Episcopalian bishop of a neighboring province, and some other men who might be named, they embezzle monies devoted to sacred uses, or otherwise misdirect the aroused energies of the Christian public. "It is human to err." And great vigilance over public functionaries is imperatively demanded by the fact, that they are liable to injurious charges from the envious or malicious, and need the defence of those who have scrupulously watched their going out and coming in.

It is to be regretted, that the annual Report of the "Union" are not more widely circulated and thoroughly read in New-England. It is not the fault of the Board probably, but is owing rather to the want of that intense interest among the people in the universal establishment of Sabbath Schools, which ought to be awakened by the grandeur of such an object. The locality of the Society is distant. Its officers and agents are little with us. We are flooded with the Reports of our own local so-

cieties—and the national character of the Union is forgotten. All this fails however to justify the inattention of the public. The object of the Union is of transcendent importance. It is strictly *national*. It can be accomplished by no local organization. So heterogeneous is the character of our people, and so diversified are the views even of Christians, in the more recently settled portions of our country especially, on minor points of religious obligation, that no influence going forth from the East beyond the Alleghany, will reach a fifth part of the population, if that influence be either immersed in, or sprinkled by sectarianism. It must be free from the taint of what all men hate, and yet Christ. It must be scriptural, but not denominational. This is now as true as ever. And this is the simple fact that called the "Union" into existence. But unhappily the fact is too much lost sight of; some imagine that books bearing the *Congregational* imprint can alone be useful at the West; others, that Baptist, or Methodist, or Episcopal books only can carry "the savor of Christ" to the thousands perishing there. All mistake the facts in the case. It is not all the denominational Sabbath School societies of New England, increased an hundred fold, that can ever plan Sabbath Schools enough at the West to meet the necessities of the population. No other society can do it than one based on the principles of the Union—no other than that determined to "know nothing but Christ and him crucified." And such a society can do it, if sustained with a liberality all proportioned to the magnitude of the enterprise. This is made clear by the single fact mentioned in one of the Society's reports, that in less than eighteen months of active labor, engaged in pursuant to a resolution of the society adopted in 1830, the result was, the establishment of 2,867 schools, beside 1,121 visited and revived by the Society's agents—and the number of scholars in less than one half these schools exceeded 60,000. That was the time when motion of Dr. McAuley, seconded by Dr. Beecher, it was resolved, "that the American Sunday School Union, in reliance upon divine aid, will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi." To the support of that resolution the lamented Cornelius gave all the strength of his great mind and still greater heart; and it met a glorious response from New England, as well as the rest of the country. But Cornelius died. And other men of kindred spirit followed him to heaven; and others of the noble soul that then urged on the mighty work, though not abandoning the cause, nor loving it less than ever, have found their hands filled with painful duties in other departments of labor, and the work remains to this day unaccomplished—not for want of the attention and the urgent solicitations of the Board, but for other reasons that may at some future time be mentioned.

A part of the funds raised at the period alluded to, were appropriated to the provision of libraries, and a part to the support of some thirty or forty Sabbath School Missionaries. These missionaries were selected with great care, and with a special eye to their adaptability to this particular field of labor. They were of different denominations, but all of them received instructions to "be particularly careful to avoid all controversy or disputes with any who differed with them in religious opinions—to avoid any thing like Socianism, or remarks that would in their opinion wound the feelings of every Christian—to shun no partiality to any denomination, but hold generally intercourse with all who love our Lord Jesus Christ." No evidence is had, or pretended so far as known, that these instructions were not fully observed. And the consequences were happy. Not only were schools formed extensively as we have seen, but they were composed of youth of all evangelical denominations, who were thus taught to think lightly of sectarian peculiarities, and correctly of the fundamental truths of religion, and to combine their efforts successfully for bringing into their connexion the children of all who bear his name, are not mere mereans. The effects of these meetings which illumine the pages of Hall, Hall naturally excelled in truthful wit; Foster, in torturing sarcasm. Hall stung like the thorn of the rose; Foster crushed like the falling rock. Hall, however, when he was roused by evil, abominated in sarcasm which not only scorched but consumed; Foster's attempts at wit resemble the jets of Demosthenes. We copy from the Pastor the following particulars:—

Mr. Foster's first settlement as a pastor was over a small church in Chichester, whence he was removed about two years to Downend, near Bristol, and shortly afterwards to Frome. It appears that neither his domestic nor his ecclesiastical life was particularly successful; but his talents, particularly qualified him for pastoral usefulness. After residing for some time afterwards at Bourton on the Water, he settled down again near his old friends at Downend, having previously married the lady at whose birthplace he was born. The names of his wife and son were written.

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check or impede them. The college has our heartiest, our most cordial good wishes. *Edit. perpetua.* Still, we may perhaps be allowed to suggest a doubt, whether any efforts to relieve it from the embarrassment of debt, and increase the amount of its available funds, can result in any permanent and essential benefit to it, unless some means shall be devised again to fill its halls with students; unless its Alumni shall be brought to sustain it with a more general enthusiasm, than they seem to us at present to manifest; unless Christian parents in Massachusetts can, in some way, be induced to place their sons at Amherst, instead of sending them to the State, or exposing them to the Unitarian influences of Harvard.

We observe that the department of Rhetoric and Oratory, left vacant at the late Commencement by the resignation of Prof. Fowler, has not been filled.

The typographical execution of the catalogue,

place in the Sunday arrangements of many families, and the use of travelling conveyances on the Lord's day is made more a matter of contentious inquiry than formerly.

The Society proposes as future measures, to bring about some application to Congress, for the suppression of the Sunday mail; an application to the Legislature of South Carolina, on the subject of so modifying the time of holding Courts, as not to make it necessary for judges, lawyers, prosecutors, witnesses, and the other attendants of the Court, to desecrate the Sabbath; and further to continue its exertions with directors of railroads, to induce them to dispense with Sunday labor.

We would, in this connexion, refer our readers to the resolutions passed at the late Sabbath Convention in Utica; and also to the form of a Memorial agreed upon by the Middlesex South Association of Ministers, urging upon Congress the repeal of laws which require official labor to be performed by government officers on Sunday, and the passage of a law prohibiting such labor. Both of the articles here referred to may be found on our first page.

**RELIGIOUS LIBERTY IN ENGLAND.**

Every mail from England brings us fresh evidence that an extraordinary struggle for religious freedom is going on there, and that the sentiment is rapidly gaining possession of the public mind, that to legislate on matters of religion, is not within the province of civil government, inasmuch as such legislation invades both the rights of man and the prerogatives of God; and that perfect religious freedom can never be enjoyed so long as such authoritative interference with religious convictions continues.

We notice that a public meeting was lately held in London, for the purpose of advocating the claims of a newly formed society, called the East London Religious Liberty Society. This Society contemplates something beyond the object of the Voluntary Church Association—which confines itself to the religious view of the question,—and avows boldly the anterior measure of separating Church from State. The meeting was held in a declining state of health, his immediate departure was so little anticipated that no one had sat up with him during the preceding night; and dissolution took place in the absence of any attendant. "Mark the perfect man, and behold the upright; for the end of that man is peace."

**EDUCATION IN SOUTH AFRICA.**

The Rev. Dr. Philip, in a speech delivered at a public meeting of the Colonial School Association, held at Cape Town (Cape of Good Hope) in June last, gave an interesting and very cheering account of the state of education at the missionary stations in the Griqua and Bechuanas country—the result of his observations during a recent journey into the interior. He describes, as below, a school which he visited at Beersheba, a French missionary station in the Bastos country. The extract is made from the South African Advertiser:—

"The school-house is built in the form of a cross, its walls are of wattle and daub—it will hold about three hundred. Outside and near the school-house I observed five or six batches of natives, from eight to twelve persons, each busily employed with their looms. On entering the house I observed that it contained no forms nor benches; that the place was crowded to excess; that the people were all seated upon the ground in classes, with their monitors; that the only space left unoccupied was a path through the centre of the school; that the learners consisted of all the intermediate ages from six years of age to sixty, and that I had never witnessed anything more eager to be taught. I did not at the time form an estimate of the proportion there might be between the sexes, but I observed a number of men and boys present, and that they occupied places separate from the females. Among those that manifested the greatest eagerness to be taught, I observed a number of young women with infants, and who would not allow them to leave their sides. One of these mothers, a widow, I observed carrying her baby on her back, on entering the school, sitting with her back to a pillar, with a child in her arms, which appeared to be from four to five months old, and she was so intent on a book that she held in the hand that was not occupied with the child, that though I stood before her, and passed and repassed her several times, I never observed her to move. About an hour later, and afterwards, when I again visited the school (having retired from it during that space of time), I found this young woman exactly in the same position, with the child leaning on her left arm, while her attention was still riveted to the book, which she continued to hold in her right hand, and with which she was now and then patting the child, without allowing her eyes to be diverted for a single moment from the letters on which they were fixed."

"We whose names are hereunto annexed, desireous of forming a society for our mutual benefit, and to guard against a pernicious practice of robbing us of our wives and daughters, and families; and to provide means to alleviate the woes of our countrymen, and to promote the welfare of our country, pledge ourselves to abstain totally from every species of gambling, betting, or games of chance, either for gain or amusement, or for any purpose whatever."

Can it be possible that there were 1200 ladies and gentlemen in Cincinnati, who needed to sign such a pledge, and come out before the world as reformed gamblers?

**A NEW SOCIETY.**—We have received, from an unknown source, a little pamphlet containing the "Constitution of the United States Anti-Gambling and Moral Trust Society." It appears to be a sort of Washingtonian Society, aiming to reclaim vice through the agency of the reformed. It is located in Cincinnati notwithstanding its extensive name, and is said to embrace 1200 members. Like Washingtonians they meet and relate experiences, and obtain signatures to their pledge, which runs thus:—

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**A NEW CHURCH PROPOSED.**—A Convention has been called by a notice, numerously signed, including the names of Gerrit Smith, Beriah Green, Alvan Stewart, &c., to meet at Syracuse in December, for the purpose of effecting a separation from those anti-Christian combinations known under various sectarian names, and falsely calling themselves Christian churches, that still persist in refusing to be Abolitionists.

**A MISSIONARY STEAMER.**—An iron steamer has been built in England, for the Baptist Missionary Society, for the use of the missionaries on the coast of Africa. She is 70 feet in length by 15 feet beam. Her burthen is 70 tons. She is built of iron, and divided, for greater safety, into water-tight compartments. She will contain two cabins—one in the fore part for the use of the crew, the other aft for the use of the missionaries. The builder has added ten feet to the length of the vessel and two feet to her breadth at his own charge. The patentees of the screw have given half the licence, and one friend has promised all the nautical instruments.

**MR. GEORGE THOMPSON AT THE COURT OF DELHI.**—We mentioned recently, in giving some items of India intelligence, that Mr. George Thompson was in Hindostan, at the Court of Delhi, and that he had received an appointment of two assistant missionaries, and to see to the working of the mission there. He was accompanied by Rev. Miron Winslow, Missionary of the American Board at Madras; but Mr. Winslow speedily returned, in consequence of the sickness of his wife, of whose death intelligence has just been received in this country. Mr. Smith, on account of his health, undertook to return to Madras by sea, and left Vizagapatam, to assist in the ordination of special ambassadors of the king of Delhi to England. A late Delhi Gazette states that Mr. Thompson was to remain at Delhi two months, and that a thousand rupees had been laid out in putting a house in order for him; but the members of the Imperial family had been called on to contribute to the embassy, and had reluctantly consented.

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Soldier's daughter. American S. & S.  
18mo.

Every exhibition of the influences of evangelical piety, in moulding character in the various stations and relations of life, sanctifying distinctive affections, prompting to systematic usefulness, and producing unostentatious devotion to the divine will under accumulated woes. Happy the child, even of a wretched parent, who yet becomes the child of adoption. Mrs. Phelps, and a pupil in the school of *Aems for Infant Minds*.—A new edition of the excellent book for the interesting race, the race of children!—*Original Poem for Infant Minds*, by the Taylor Family.—Saxton and Miles, New York.—Peirce and Co., Boston. It is one very best work of the kind.

**Young Communicant.**—A beautiful pocket of Matthew Henry's pre-eminently excellent work, *The Young Communicant*, in the right understanding and spiritual import of the Lord's Supper, has just appeared in the press of Gould, Kendall, and Lincoln. It is worthy, in all respects, of the reputation which that press has acquired, for publishing the best books in the neatest forms.

**Translations in Numbers.**—*Crocker & Brewster* have received the 6th part of *McCulloch's* reader, the 6th number of *Hannah Moore's* and the 2d number of *Ames Kendall's Jackson*—all *Harper's* editions.

**New York Episodic Convention.**—*Harper* have just issued, in a pamphlet, the speech of Mr. John Duer, delivered in the Convention of the Protestant Episcopal Church of the Diocese of New York, upon the Resolutions offered by Judge Duer. The speech is an important one in its bearing upon the proceedings of that Convention, which forms an era in the Episcopal church. *Crocker & Brewster*.

**My Library.**—Several new volumes of *Family Library*, have just appeared, for sale by *Crocker & Brewster*. One interesting volume, entitled *"Perilous Adversary, or, Remarkable Instances of Courage, Sufferance and Suffering."* Its contents are—*Lectures of Prince Charles Edward*—*Ex-Emperor of Charles II to recover the England*—*Escape of the Earl of Nubanks of Stanislaus, king of Poland*—*Ex-Emperor of Cortez from Mexico and his Return*—These narratives,—authentic and prominent points,—have all the interest of the most highly wrought fictions and romances. Another volume is composed of a series of *Lectures on the Constitutional History of the United States*, delivered in College, by William A. Duer, late of that institution. Three other volumes—*American Biography*, by James, & Co., with additions and notes, by *Ward*—*The original work of the author*—having been long out of print, this new edition will be highly acceptable.

**Piety's Rise and Progress.**—R. Carter, & Co., has just published an edition, in a fair type, of this estimable treatise.

**Piety.**—R. Carter has also published an edition corresponding in style with the above, *persuasives to Early Piety*, interspersed with suitable arrangements. Both volumes are sold in *Chapman and Denney*.

**ATION IN WASHINGTON, D. C.—On** the 13th inst., the Rev. JAMES was installed Pastor of the Second Presbyterian Church, Washington City. The Rev. Dr. Smith presided and proposed the constitution. The sermon was preached by James G. Hammer of Baltimore, from 1 Cor. 21. "For we to live is Christ." The Rev. Danforth delivered a charge to the people, and the Rev. Mr. Hammer to the people.

Services were very solemn and interesting in a church of which Mr. Knob has been a most arduous charge. Its friends can only hope to see it exert an important influence for Christ and his Kingdom. In this connection, by great fidelity and self-sacrifice, he it will be remembered with much admiration, in that city, by many of the friends of God. There are obvious considerations in this respect, which should lead Christians to pray for Washington.—*Chr. Obs.*

**Mr. PROGRESS.**—Rev. Mr. CHEEVER has published a course of Sabbath evening lectures on *Pilgrim's Progress*, which will be, it is promised, exceedingly interesting and instructive.

The theme is a delightful one,

and in an eminent degree the lecturer will make it ample justice to it, to take up successive characters and subjects in the Pilgrim's Progress for illustration, beginning with Christian in the City of Destruction. Then will follow Christian in the Slough of Despond, Placid Character, Christian at the White Horse Inn, the House Beautiful, at the Cross, at the Valley of Humiliation, etc.—N. Y. Evangelist.

**SLAVICEY ADAMS ON ABOLITION.**—Mr. Adams waited on Pittsburg, and a Committee of Political Abolitionists engaged him to address them. This he declined, as he was as much opposed to Slavery as any of them, and especially to the abolition of Slaves in Congress, but he did not oppose the abolition measure.

With regard to the subject mentioned in the article, the annexation of Texas and the Slavey in the district of Columbus, no opinion which I wish to conceal. The question is a very delicate one, and it will occupy much of the attention of the ensuing session; my views have been already avowed on more than one occasion.

On the subject of Abolition, I am

an Anti-slavery man, and I

believe that it is a violation of the principles of our country, and of the principles of our Government, to allow the Slavey to exist in this country.

But I regard it as a violation of the principles of our Government, to allow the Slavey to exist in this country.

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